/390 cont./

955 956 Arriving at the home of the sick man, I found him with his head in a turban of rags, squatting in front of his wife. His relatives had gathered in the hut and surrounded the magician. I [391] noticed a cross carefully veiled with a handkerchief at the back of the hut and an iron spike near the door to keep the evil spirits aside. The magician had placed the offending items, the topu and the coin, on a small napkin and drawn from his bag mineral substances of very varied hues (wharion), copal, incense, etc., as well as mugs and phials which he filled with water and in which he mixed the wharion and a little sacred maize flour (T'umpaka).

While watching his actions the sick man and his relatives were praying and drinking and offering libations of alcohol. When [392] he had finished the magician cleared the hut and went toward a sheep tied in front of the door. He severed its carotid and caught its blood in a bowl which contained /391/ sacred maize flour and a small cupule. He then emptied it before the house to the east while invoking the guardian demons of the clan and the samiri. Next he sprinkled the wall of the hut with this sacred blood and, throwing himself on the still palpitating sheep, he opened the chest with a knife thrust and with a savage and nervous gesture tore out the heart, which he ran to place on the patient's abdomen which was covered with blankets. After this he took hold of the topu and coin and carefully washed them in the water with which sacred flour had been mixed. This liquid, like the blood, was poured out in front of the hut.

The libations (Ch'aT'a) which took place immediately after were directed as usual to the demons, the samiri's, and the saints. The magician took his cupules in pairs successively and ran to post himself in front of the threshold in order to throw the contents in the direction of the east, murmuring a hasty prayer each time. When he had ended these offerings, he squatted before his items of magic ingredients and began to sort them attentively. He placed imperceptible quantities of blue, white, green, light green, red, violet, coffee, and grey mineral substances (wharion) in

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Carangas -
Chipaya

/156 cont./ [illegible] of the latter is obtained [illegible] by [illegible]
of sola (Sola, Tarsa) solidly bound into cylinders with straw ropes
(Soroto) (Pl. VI, B /see p. 214/). They are thrust in the holes of
which we have just spoken and then tied together (Fig. 1, H /see
p. 142/). The number of arches which make up the skeleton of the
roof is eight and they are arranged in two groups of four which are
superimposed and are fastened at the intersection by solid ligatures.
Up to the last moment the framework is held up by props of Cereus
wood /157/ /Figure 1 appears here/ /158/ in order to allow the
roofers to walk on the arches without making them fall in.

On this frame is spread a sort of linoleum (pirina) made of
straw (Pit) stuck together with mud, the whole forming flexible
plates which take the form of the frame. On top of this thin cover-
ing, the function of which is to make the roof impermeable, the
straw is laid. The roofers receive large bunches of it which are
hoisted up with rope. They spread it on the edge of the roof, where
they trample it down by foot. These sheaves are then sewn on the
faggots by means of a long wooden needle (Kapa) threaded with straw
cord (Fig. 1, A) and wielded by two workers, one inside the hut and
the other outside. The needle, after having passed through the
linoleum, goes around each of the faggots in turn and returns to
circumscribe a new sheaf of straw. The remaining straw is arranged
in successive layers, imbricated up to the summit. The adherence
of this thatch to the roof and its resistance to the terrific gusts of
wind on the altiplano is assured by means of a straw net which is
made on the roof itself. The quadrangular or triangular mesh of
this net are not exactly knotted but simply made by the intercrossing
of a long straw cord which is tightened by traction carried out from
straw to straw in pace with the formation of the net.

The roof is not considered finished until a straw cross sur-
mounts it, which, according to native belief, protects the house
from the effects of lightening.

Furnishings. The interior disposition of Chipaya huts is most
summary. The only furniture of any importance is the earthen stove

[TEXT CONTINUES ON P. 143]